A REMARKABLE ACCOMPLISHMENT OF A NOTED SCRIPTURE PROPHECY, AS APPLIED TO THE HISTORY OF ENGLAND, &c.

1608/3819.

A REMARKABLE ACCOMPLISHMENT OF A NOTED SCRIPTURE PROPHECY,

AS APPLIED TO THE

HISTORY OF ENGLAND

DURING THE

LAST and PRESENT CENTURIES,

IN A

THANKSGIVING SERMON

PREACHED

By the Rev. RICHARD DOBBS, D.D.

OF

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72
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A

Prefatory Advertiſement.

THE Apocalypſe *of* St. John, Apoſtle *and* Evangeliſt, *is a prophetic Book, and admits of a threefold Meaning. The firſt is the uſual Application to civil Empires, ſuch as are ſignified by the four Beaſts in* Daniel, *according to the received Interpretation; which I meddle not with, having been well explained by* Mede, More, Peganius, &c. *as to Times paſt. The ſecond is applied to the Kingdom or Church of God external and political: and the third to the ſame Kingdom internal in the Mind of each true Chriſtian: both which are conſidered by due Analogy in the following Diſcourſe as to Times paſt in the reformed Church of* England; *and in an Expoſition of the whole* Apocalypſe *by paraphraſtic Notes in another Manuſcript, conſiſtently with that here given.*

The firſt Chapter of the Apocalypſe *is an introductory Viſion of Jeſus Chriſt in his Sacerdotal Office and Character, dictating ſeven Letters*

Letters in the ſecond and third Chapters to ſeven Periods of the Catechumen *exterior Church Polity.*

The 4th and 5th Chapters are an introductory Viſion of Chriſt in Prophetical Office and Character, opening the ſealed Book of the Hiſtory of Providence delivered in the holy Scriptures to the interior Church Polity, or the Faithful, having a peculiar Liturgy. This is exhibited with an Eſtabliſhment of the canonical Books contained in both Old *and* New Teſtaments; *viz. The four firſt Books of the* Moſaic Pentateuch, *and the four* Goſpels, *and the four evangelic or greater* Prophets *(with whom the* Goſpels *were aſſociated for the Uſe of the* Gentile *Church chiefly, as ingrafted on the* Jewiſh *Stock) are repreſented by the four Animals or living Forms in the Throne, and the four around the Throne. The twelve Books of the anterior* Prophets, *beginning with* Deuteronomy *and ending with* Nehemiah, *and the twelve poſterior or minor* Prophets *(aſſociated with the twelve Denominations, to whom the* Acts of the Apoſtles *and* Paul's Epiſtles *were directed, for the Uſe of the* Gentile *Church, as ingrafted on the* Jewiſh *Stock) are repreſented by the twenty-four crowned Elders around the Throne of God, and around the four Animals. The ſeven poetic Books of the* Hagiographa, (Eſther, Job, Pſalms, *three Books of* Solomon, *and the* Lamentations of Jeremiah) *and the*

ſeven

ſeven General Epiſtles *of* James, Peter, John Jude, *are preſented by the ſeven Horns, and ſeven Eyes of the Lamb*, which are the ſeven Spirits of God ſent forth into all the Earth.

The tenth Chapter is the Viſion of Chriſt in Regal Character and Office, exhibiting the ſcriptural Hiſtory of Providence (as revealed in the open Book, i. e. *the* Apocalypſe) *eaten, &c. by* John, *for prophetic Application to other States by the* Perfect, *whom* John *there repreſents after Purification by the eaten Book; preparatory to Chriſt's univerſal millennial Reign.*

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A REMARKABLE ACCOMPLISHMENT OF A NOTED SCRIPTURE PROPHECY, &c.

Rev. vi. 2.

And I saw, and behold, a white Horse; and he that sat on him had a Bow, and a Crown was given unto him; and he went forth conquering, and to conquer.

THIS is the Vision seen by *St. John* at the opening the first of the seven Seals of the prophetic holy Scriptures by Christ the Lamb of God. To explain this prophetic Text rightly, it will be needful to give a concise View of the seven prophetic monitory Letters in the second and third Chapters of this Book, with their Accomplishment

particularly applicable to the national Church of *England*, and ſuited to the preſent Occaſion.

Aſia, the Name of the Country in which the ſeven Churches were ſeated, to whom the monitory Letters are directed and indeed this whole epiſtolary Book, (as appears by comparing its general Direction in the Beginning of the firſt Chapter with the final one in Verſe ſixteenth of the laſt Chapter) *Aſia*, I ſay, is plainly derived from the *Hebrew* Word uſed by *Moſes* for the divine Operations of the holy Trinity in the ſix Days ſevenfold Work of Creation; which well agrees with the Uſage of it in this prophetic Book, and amongſt the moſt learned in the ancient genuine *Jewiſh* Traditions. The ſeven Churches in *Aſia* repreſent prophetically ſeven ſucceſſive Periods of a national chriſtian Church, during the gradual Formation of the civil Conſtitution out of the Ruins of a former well regulated Polity; ſimilar to the Creation of this viſible World in ſix Days out of a State of Diſorder and Confuſion, produced by the Fall of the Angels. For, as we are told by *Moſes*, the divinely inſpired Author of the Book of *Geneſis*, *In the Beginning*, in a State of Perfection and Freedom, as the Original ſignifies, *God* three-one *created the Heavens and the*

the Earth, in their Eth-ſtate; i. e. endued with living or active Powers, fitted for ſocial and private Happineſs, namely, of the angelic Inhabitants. *And the Earth became without Form, and void* of beautiful Order and Righteouſneſs in the civil Adminiſtration, regarding both public and private Life; namely, by the Fall of its angelic Inhabitants, as appears from other Parts of Scripture: *and Darkneſs*, ſpiritual as well as ſenſible, *was upon the Face of the Deep*; i. e. this abyſſal unrighteous State of fallen Nature: *and the Spirit of God moved*, with regenerative Goodneſs impulſive, but not compulſive, *upon the Face of the Waters*, voluntarily yielding to his divine reformative Impulſes. To this our Saviour's Anſwer to *Nicodemus* alludes; deſcribing the new Birth to be *of Water and of the Spirit*; i. e. of Water on the Part of the Creature; of the Spirit on the Part of God. Then follows the hiſtorical Summary of the ſix Days Work, ſo contrived and executed by divine Wiſdom, as analogically at once to deſcribe the gradual Formation of this viſible World, the Earth and its atmoſpheric Heavens, out of the abyſſal turbulent Deep, and heavenly ſupernal Waters; and alſo of the new or regenerate Creation ſpiritual, out of the Ruins of the fallen World, and recoverable Faculties

of penitent fallen Man. Let us compare the ſeven Periods, each of twenty Years, in the Growth of the preſent happy *Britiſh* Conſtitution, with the Works and Sabbatiſm of the correſponding Days in the Hiſtory of the Creation; to manifeſt that the ſame divine Wiſdom guided and directed all in both Inſtances.

I. From A. D. 1620 to 1640 was the Foundation laid of regenerating the preſent happy *Britiſh* Conſtitution, in habitual Loyalty to it; by adhering firmly to legal Rights well underſtood, and exact Obedience to the Laws. For *K. James* Iſt. had gradually ſubverted the happy Union of the three Eſtates in frequent Seſſions of Parliament, that had always ſubſiſted during the excellent Reign of *Q. Elizabeth*: and in 1621 ſprang up that Light in Parliament of the neceſſary Diſtinction between the Promoters of abſolute Power, and the Godlike Rule of a free Monarchy over free Subjects. This Light was conſtitutionally formed by the Petition of Right in 1628 from both Houſes of Parliament, obtaining the Royal Aſſent of *K. Charles* Iſt. This Period ends with calling the Parliament of 1640, at the Deſire of the People, and by Advice of the Lords.

2. In

2. In the next twenty Years to 1660, the Conſtitution was entirely diſſolved during the civil War, and a new Firmament or Conſtitution framed under *Cromwell's* Uſurpation: wherefore God did not approve of this ſecond Day's Work as good, until, in the firſt Part of the third Day, the Executive was legitimately conſtituted by the Reſtoration in 1660, as formerly.

3. The third Day's Work and Period of twenty Years began with the Reſtoration of the executive Power in the Hands of Officers legally qualified and conſtituted by parliamentary Sanction of the three Eſtates flowing with united Affections to one Place, not many, as in the Times of the late civil Broils; ſo that *the dry Land* of a firm Eſtabliſhment *began to appear*, with God's Approbation as good; which, at the divine Command conveyed by God's Vicegerent in the Charter of the Royal Society, was ſoon clothed with the flouriſhing and uſeful Verdure of Arts and Sciences producing ſeed-full Syſtems of Practice, durable as Trees, *whoſe Seed is in itſelf*; i. e. producing its Like in thoſe that ſerve an Apprenticeſhip to it. This alſo ſaid to pleaſe God.

4. The two great Receptacles of Lights of the fourth Day's Work and twenty Years Period are the Bill of Rights, and that of the

the *Proteſtant* Succeſſion, abſolving the People from Allegiance to all *Popiſh* Princes in the Line of Succeſſion to the Crown; thereby ſecuring to the Laity the free Uſe of the Bible in the vulgar Tongue, and Statute Laws parliamentary, *&c.* as two great Lights for both the divine Life and the civil: by which is given the clear Knowledge of what true Loyalty is; both in the Day of a legal Adminiſtration of public Affairs, ſubject to parliamentary Inquiry, and in the Right of an illegal diſorderly one. And with an Act of Parliament confirming the Succeſſion of the preſent Royal Family to the Crown, being *Proteſtants*, did this fourth Day's Work conclude in 1701, about nine Months before the Death of *K. William*, who under God procured theſe great Bleſſings for us by the Revolution of 1688, and its happy Conſequences. This alſo ſaid to be good.

5. In the fifth Day's Work, or Period of twenty Years, ending in 1720, was Loyalty to the Conſtitution combined with the Executive duly conſtituted, by legal Qualification of Officers according to Laws then framed for that Purpoſe. But a ſhort four Years Adminiſtration, at the Cloſe of a hitherto glorious Reign, would have endangered our whole Conſtitution, had not

the good Providence of God again interpoſed, and fixed his late Majeſty *K. George* Iſt peaceably in the Throne; thus admirably diſpoſing the Lights and Shades of this hiſtorical Creation-Piece, to give the more exquiſite Delight, and manifeſt more ſenſibly the divine Author of this Work. And accordingly there is but one other Paſſage in the whole Bible where Days are termed *Evening-Mornings*; and that is in *Daniel*'s Prophecy, (viii. 14.) of *cleanſing the Sanctuary after the Evening-Morning of* 2300 prophetic *Days*, i. e. Years, which terminate in the Midſt of the preſent ſabbatic twenty Year Period. Upon ſome other Occaſion this may be ſhewn ſtrongly to confirm the preſent Application of the *Moſaic* Hiſtory of the Creation. This God approved of as good.

6. The ſixth Day's Work, from 1720 to 1740, which alſo had God's Approbation as good, united the executive Adminiſtration of Government with the legiſlative Authority of Parliament; ſo as to begin and end with parliamentary Approbation of all public Meaſures in a remarkable Manner. *The Earth* God's Foot-ſtool, (*Mat.* v. 35.) i. e. thoſe ſubject to Government *produces after its Kind*, by having the Proceedings of all Law Courts in the vulgar Tongue, according to an Act of Parliament

liament made in this Period; *the Cattle*, i. e. judicial Proceedings by Statute Law, domeſtic Forms; *the creeping Thing*, i. e. judicial Proceedings by Common Law, gaining Authority by ſlow Progreſs of Cuſtom; and *Beaſts of the Earth*, i. e. judicial Proceedings by Civil Law and Equity, or Law of Nature and Nations, agreſtic Forms. The God like *Adam* political is the Union of legiſlative and executive Perfection, with wiſe and powerful Loyalty to the Conſtitution, and abhorrent Oppoſition to Corruption. This created laſt for divine Communion in the perpetual Sabbatiſm of the ſeventh and all following Periods for ever.

The prophetic monitory Epiſtles of Chriſt to the ſeven Churches in *Aſia* are fully and reſpectively applicable to the ſeven Periods of the political Creation of the *Britiſh* Conſtitution, with Regard to the State of the Church in thoſe Periods. For in this Application the ſeven Churches are ſeven ſucceſſive States of the Church fully reformed under *Q. Elizabeth*, and preſerving her Conſtitution unaltered, during the Lapſe of the Earth or civil Conſtitution under *K. James* Iſt, and the Regeneration of it in the following Periods; but in various Situations, on Account of the progreſſive Alterations of the civil Syſtem in Union with it. Wherefore Letters are directed to *the Angels*,

i. e.

i. e. the divine Meſſengers, or Biſhops and Paſtors; and relate chiefly to the Execution of the paſtoral Office, not at all to any Alteration of the Conſtitution of the Church, which is fully approved of in the Type of *golden Candleſticks*, under the immediate Government of Chriſt *dreſſing the Lights*.

The actual Accompliſhment of theſe prophetic Epiſtles will fully appear from the following paraphraſtic Application of them; which will at the ſame Time furniſh ample Materials for joyful Meditation and grateful Thankſgiving, ſuited to this feſtival Day, in which we are to praiſe God and Chriſt our Saviour for the ſignal Succeſs of his Majeſty's Arms. This Succeſs is clearly foretold in the Text by the *crowned white Horſe Rider going forth conquering, and to conquer*; namely, in the Cauſe of God and Chriſt: Both literally, as the *white Horſe* is the Enſign Armorial of the Houſe of *Brunſwick*, as *Dukes* of ancient *Saxony*, from whence is derived the *Anglo-Saxon* Empire in *Britain*, now ruled by the *Electoral* Houſe of *Brunſwick*: And ſpiritually, as ſignifying a making war victoriouſly, mounted on righteous Impulſe or Motives, through Chriſt, the *Lamb of God that taketh*

away the Sins of the World, opening the Seal of Reſtraint *by the Sacrifice of himſelf once offered, the Juſt for the Unjuſt.* The Lion, the firſt of the four animal Forms of Chriſt-like Life ſeen in and around the Throne of God, as exhibited by the four *Evangeliſts,* four evangelic *Prophets,* and four firſt Books of *Moſes* reſpectively, proclaims the War of the faithful Followers of Chriſt againſt his ſpiritual Enemies: Accordingly Chriſt's Sermon on the Mount, related only by St. *Matthew,* declares the whole Plan of the chriſtian Warfare. The literal Accompliſhment fitly belongs to the Emblem ſealed up, which connects the laſt of the ſeven monitory Letters, as co-exiſting with its Concluſion, to the ſpiritual Accompliſhment exhibited by opening the firſt Seal. Let us proceed then to the paraphraſtic Application of theſe Letters in *Rev.* ſecond and third Chapters.

CHAP.

CHAP. II.

1. *UNTO the Angel of the Church of Epheſus*, i. e. the paſtoral Adminiſtration of the *Epheſine* Period of twenty Years, zealous in the chriſtian Life, *write*; for a laſting Inſtruction to the Paſtors: *Theſe Things ſaith he that holdeth the ſeven Stars in his right Hand*, i. e. Chriſt that ſupports, comforts and guides with divine enlightening Grace all the paſtoral Negotiations in the Regeneration Proceſs; *who walketh in the Midſt of the ſeven golden Candleſticks*, animating the whole Regeneration Proceſs with Chriſt-like Life progreſſive;

2. *I know thy Works*, among Converts from *Popery* in the zealous *Epheſine* Period of the reformed Church of *England*, from A. D. 1620 to 1640, *and thy Labour*, among the faithful chriſtian Warriours againſt the ſpiritual Enemies of Chriſt and his Church, *and thy Patience*, or perfective Toleration of Adverſaries treating thee injuriouſly for my Sake; *and how thou canſt not bear them which are evil*, in thy Communion; but uſeſt wholeſom Diſcipline towards them: *And thou haſt tried them which ſay they*

are Apoſtles, i. e. deriving their Miſſion immediately from Chriſt; namely, the *Sectarian*, *Puritan* Teachers that reject the Need of regular Ordination according to eccleſiaſtic Succeſſion, and Uſage derived from Chriſt's original Inſtitution; *and are not*, what they pretend; *and haſt found them Liars*, i. e. Impoſtors, by a fair Examination and full Confutation of their pretended Titles:

3. *And haſt borne* repeated Injuries from falſe Brethren and concealed *Popiſh* Incendiaries, promoting Schiſms and heretical Sects; *and haſt Patience*, in Hopes of reclaiming the Weak and Deluded, *and for my Name's Sake*, i. e. through my divine Nature aſſiſting, and after my Example, *haſt laboured* in promoting my Church and Kingdom, againſt both *Popiſh* and *Fanatical* Antichriſtianiſm, *i. e.* outward and inward, or public and private; *and haſt not fainted*, or forſaken the Work.

4. *Nevertheleſs I have* ſomewhat *againſt thee, becauſe thou haſt left thy firſt Love*, i. e. abated of its Fervour, ſo conſpicuous in the reformed Church of *England*, at its full Eſtabliſhment in Union with the civil Power, under parliamentary

liamentary Sanction, in the Reign of Queen *Elizabeth*; and even under the Fall of civil Liberty in *James* Iſt's Reign. But in the Reign of King *Charles* Iſt, Lord *Clarendon* confeſſes, and the learned Mr. *Mede* complains of, the Boldneſs and open Growth of *Popery* in this Period, which was much owing to a *Popiſh Queen*.

5. *Remember therefore from whence thou art fallen, and repent* of thy Remiſſneſs againſt *Popiſh Regulars*, and Seducers of my People; *and do the firſt Works* of conſtant Watchfulneſs againſt *Popiſh* Intrigues and Labours to pervert my People, and of zealous Oppoſition to them; *or elſe I will come unto thee* in Judgment *quickly*, i. e. in the next twenty Years Period from 1640 to 1660, named of *Smyrna*, ſignifying Bitterneſs, namely, of Perſecution; *and will remove thy Candleſtick*, i. e. Church Eſtabliſhment, *out of his Place*, i. e. of Union with the civil Eſtabliſhment, and Protection by it: For the Church Polity ſhall be violently ſhaken, and driven by a Tempeſt of Perſecution, during the confuſed Agitations of a diſſolved Conſtitution, and civil Anarchy, ſucceeded by various ſhort-lived Forms of Government;

ment; *except thou repent*, and be zealous againſt *Popiſh* Emiſſaries and Counſels, both open and diſguiſed; *i. e.* in Form of *Sectaries* and pretended Preachers of Reformation, as well as open Supporters of arbitrary Power and *Popiſh* Tyranny over Conſcience and civil Liberty.

6. *But this thou haſt, that thou hateſt the Deeds of the Nicolaitans*, i. e. rebellious Carnaliſts, or Promoters of popular Reformation with unconſtitutional Violence and unruly Mobs; *which I alſo hate.* John xviii. 11.

7. *He that hath an Ear*, i. e. is diſpoſed to liſten to the Admonitions of Chriſt's Holy Spirit in the ſpiritual Meaning of theſe paſtoral Counſels, and be bettered by them, *let him hear*, and ſpiritually underſtand, *what the Spirit ſaith unto the Churches* in the following Part of theſe prophetic Parables; what goes before being directed to the Clergy alone. *To him that overcometh* the antichriſtian Powers public and private in this ſpiritual Warfare, *will I give to eat* ſpiritually *of the Tree*, i. e. fruit-bearing Counſel, *of Life* God-like, free, bliſsful and perpetual, *which is in the*

Midſt

Midſt of the Paradiſe of God; i. e. central to divine Communion, whether ſocial and public in the Church, or private and inward in the chriſtian Heart. This was verified at the Reſtoration in 1660 to the faithful Sons of the Church of *England*, then endowed with Perpetuity.

8. *And unto the Angel*, i. e. paſtoral Adminiſtration, *of the Church in Smyrna*, i. e. in State of bitter Perſecution from A. D. 1640 to 1660, *write*, for a ſtanding Inſtruction to my Embaſſadors in ſuch States: *Theſe Things ſaith the firſt and the laſt*, i. e. the original and great Exemplar of the firſt and regenerated States of human Nature in Glory; *which was dead*, in the ſuffering State of Chriſt's human Nature, fitly termed laſt and loweſt during incarnate Humiliation, *and is alive* now and for ever, by his Reſurrection into his firſt or exalted State of ſupreme Dominion over the whole Creation, both literally in himſelf, and myſtically in that of his Church and faithful Followers Chriſt-like; a ſure Earneſt to thee of the Reſurrection of the national Church of *England* at the Cloſe of this Period in 1660.

9. *I know thy Works*, watchful Labours now in the Time of Perſecution, when none but faithful Paſtors will accept of, or abide by, the Office; *and Tribulation*, under the Perſecution; *and Poverty* of Spirit, in Meekneſs and Patience; (*but thou art rich* in heavenly Treaſures of Faith and good Works) *and* I know *the Blaſphemy*, in belying my Name or divine Nature they pretend to imitate, *of them*, the *Puritanic Sectaries*, and hypocritic *Romiſh* Emiſſaries perſonating them in Diſguiſe, *which ſay they are Jews*, my true Worſhipers in Spirit and in Truth, taking judicial Vengeance of my Enemies; *and are not*, being fanatical *Fifth-monarchy* Men and other *Sectaries*; *but* are *the Synagogue*, as having an outward Church Polity, *of Satan* the Tempter, by *Romiſh* Emiſſaries in Diſguiſe labouring to divide and ſeduce; the Accuſer, by informing againſt pretended Malignants, and the Perſecutor of the Brethren that ſtood firm in the Faith and Practice of genuine Chriſtianity.

10. *Fear none of thoſe Things which thou*, the perſecuted, true, paſtoral Adminiſtration, *ſhalt ſuffer: Behold, the Devil*, or ſatanic Rulers, *ſhall caſt ſome of*

of you, of the Clergy, *into Priſon*, both outward in bodily Reſtraint, and inward in prohibiting and ſuperſeding You in the Exerciſe of your Office; *that you may be tried*, as to your Conſtancy of Loyalty to me; *and ye ſhall have Tribulation ten Days:* And ſo many Years, according to the prophetic Meaning of Days in this Book and *Daniel*, did the Sufferings continue of ſuch as adhered to the Conſtitution of the Church of *England*, as eſtabliſhed at the Reformation under Queen *Elizabeth*'s Guardianſhip by divine Appointment; counting from the Murder of *Charles* I, who was its civil Head under God, and died a Martyr to it, to the Death of *Cromwell*; or from *Charles* II, taking the ſolemn League and Covenant, to his Reſtoration. *Be thou faithful unto Death*, of thy national Eſtabliſhment, *and I will give thee*, truly reformed Church of *England*, a *Crown of Life*, perpetual as the Circle of the Crown or Diadem binding thy civil, national Head, by parliamentary Eſtabliſhment at the Reſtoration A. D. 1660.

11. *He that hath an Ear*, Diſpoſition to attend to ſpiritual Advices and Communications, *let him hear*, i. e. have by my creative or regenerative Power a ſpiri-

tual Faculty of underſtanding and obediently liſtening to, *what the Spirit*, inward Meaning of the literal Prophecy, *ſaith*, in the following conſolatory Promiſe, *unto the Churches*, during this regenerative Proceſs of the fallen civil *Britiſh* Conſtitution. *He that overcometh*, in ſtanding the Shocks of theſe Trials firmly, and preſerving his Loyalty to me by adhering to my true Church, *ſhall not be hurt of the ſecond Death*, by Diſſociation political, at the final Deſtruction of theſe antichriſtian, perſecuting Forms of Government.

12. *And to the Angel*, paſtoral Adminiſtration, *of the Church in Pergamus*, third twenty Year Period of Exaltation and Safety by parliamentary Eſtabliſhment at the Reſtoration A. D. 1660; for *Pergamus* ſignifies a ſtrong Tower; *write: Theſe Things ſaith he which hath the ſharp Sword with two Edges*, literal and ſpiritual Execution of the Law, with civil and eccleſiaſtic Authority exerciſed by Chriſt's Vicegerent on the *Britiſh* Throne:

13. *I know thy Works*, of Zeal and diligent Conſtancy; *and where thou dwelleſt*, in thy *Pergamenian* State of apparent

parent Court Favour, ſeemingly countenanced; even *where Satan's Seat is*, the antichriſtian Tempter and Accuſer of the Brethren; namely, a lurking *Popiſh* Faction and Intereſt at Court, concealed in the King, but avowed by the *Duke of York*, which deſigned to overturn the Conſtitution by introducing *Popery* and abſolute Power without Parliaments: *And thou*, the Clergy, *holdeſt faſt my Name*, againſt all falſe Worſhip through falſe Mediators; *and haſt not denied my Faith*, in Favour of Antichriſtianiſm, *even in thoſe Days*, the ten Years Perſecution in the laſt vicennial Period, termed ten Days of Tribulation, *wherein Antipas* was *my faithful Martyr*, evidently meaning the Martyrdom of the Church of *England*, and its civil Head under Chriſt King *Charles* I; for *Antipas*, a Name truly characteriſtic of the Church of *England* in that Period, literally ſignifies Oppoſition to all; namely, the numerous Sects ſpawned by Antichriſtianiſm at that Time; and Hiſtory records no ſuch Perſon as *Antipas* in the literal Church of *Smyrna*; *who was ſlain*, by dividing and ſeducing *Proteſtants* as well as literally, *among you*, *Papiſts* and popiſhly affected, whether open or diſguiſed; by perſonating the

Sectaries of ſeveral Denominations, according to your ſeveral Talents; *where Satan*, Accuſer of the Brethren and Promoter of deſpotic Government uſually the Succeſſor of Anarchy, *dwelleth*; i. e. has got a Kind of Settlement at Court in this *Pergamenian* or third vicennial Period, by Means of a King popiſhly affected in his private Judgment, and an avowed *Papiſt* being preſumptive Heir to the Crown.

14. *But I have a few Things againſt thee*, the paſtoral Adminiſtration of this Period; *becauſe thou haſt there them*, ſome among you, *that hold the Doctrine of Balaam*, Enſlaver of the People, *who taught Balak*, i. e. Exhauſter of the People, namely, of God, *to caſt a ſtumbling Block before the Children of Iſrael*, ſerious inward Chriſtians, *to eat Things ſacrificed to Idols*, to temporize with the *Popiſh* Faction for Court Favour, acting againſt Conſcience; *and to commit Fornication*, by holding Communion with an idolatrous Church.

15. *So haſt thou alſo them that hold the Doctrine of the Nicolaitans*, joining to Purity of chriſtian Profeſſion in the outward Form of Faith and Devotion

the

the ſenſual Life of a Voluptuary, and licentious, diſorderly Factiouſneſs, under Pretence of Reformation; thus promoting Anarchy, and not true Liberty; *which Thing I hate.*

16. *Repent; or elſe I will come unto thee quickly,* in the very next twenty Year Period, giving thee a Popiſh King to humble thee and purge away thy Droſs, by the Removal of Court Favour; *and will fight againſt them* of Satan's Seat, the antichriſtian Party, *Balaamites, Nicolaitans,* &c. *with the Sword of my Mouth,* God's Word judicially ſevering between the clean and unclean, in the zealous chriſtian Spirit almoſt univerſally raiſed in Support of civil and religious Liberties, by the *London Caſes* written and preached againſt *Popiſh* and other *Diſſenters*; and ſo producing the Revolution in 1688, which in ſome Time purged the Church of all her Clergy that were Friends to Tyranny or Anarchy in Church or State.

17. *He that hath an Ear* ſpiritual, *let him hear what the Spirit,* ſpiritual Meaning of theſe Letters, *ſaith unto the Churches,* both Clergy and Laity: *To him that overcometh* the Dangers he is expoſed

expoſed to in this third Period, from the fore-mentioned Blemiſhes of the Court and ſome of the Clergy, leading him to violate his Conſcience and inward Peace of Mind, *will I give to eat* ſpiritually *of the hidden Manna*, that heavenly Inſtruction given inwardly to the Heart by the Holy Spirit, who delights to dwell in a pure Conſcience, and fills the inward Life with Light and Joy inconceivable by all that feel it not within themſelves; *and will give him a white Stone* of Juſtification firm and righteous, or of Acquittal at the judicial Bar of Conſcience; *and in the Stone* of Acquittal or Salvation *a new Name*, i. e. regenerate Nature, *written* in a confirmed Habit, *which no Man knoweth, ſaving he that receiveth it*, as being wholly inward in the Heart.

18. *And unto the Angel*, i. e. paſtoral Adminiſtration of the Biſhops and Paſtors, *of the Church in Thyatira*, the fourth Vicennium or twenty Year Period ending in 1700, taking its Name from the Sacrifice of the Maſs openly tolerated, and *Popery*, of a perſecuting Spirit, being rampant at Court; when a tyrannic antichriſtian Prince trampled on the eſtabliſhed Religion and Liberties of his Subjects,

Subjects, until his Abdication, and then promoted Plots and War to overturn the Conſtitution; *write: Theſe Things ſaith the Son of God,* Redeemer of his People from Tyranny of Rulers and Slavery of Subjects religious and civil; regenerating them into perfect Freedom; *who hath his Eyes like unto a Flame of Fire,* conſuming all Oppoſition from his and the Nation's antichriſtian Enemies, by a luminous flaming Zeal almoſt univerſal, to complete the Security of civil and religious Rights clearly defined for the Time to come, by the two great Lights of this fourth Day's Work of political Regeneration: For the Revolution of 1688, by the Sanction of religious Teſts and Oaths, has placed in the conſtitutional Heavens of Religion the two great Lights of religious and civil Rights and Liberties of a free People, namely, the Laws of God in the Bible and Liturgy, the Laws of the civil Life in the Statute Book and Common Law, as declared in the Bill of Rights, and confirmed by the Coronation Oath; *and his Feet,* i. e. Pillars of this happy Eſtabliſhment, and Inſtruments of ſpiritual Progreſs, are *like fine Braſs,* which in the prophetic Language ſignifies Wiſdom of Incenſe or chriſtian Devotion

Devotion to Chriſt and God's Laws, and Loyalty to the State and national Laws.

19. *I know thy Works*, firſt Labours of this Period in outward Life and Diſcipline; *and Charity*, in ſtriving to reſcue the Souls of Men from *Popiſh* Slavery; *and Service*, in the Miniſtry, watching over thy Flocks; *and Faith*, Truſt in God through Chriſt; *and thy Patience*, bearing all with chriſtian Fortitude, even the ſending the ſeven Biſhops to the Tower; waiting for and expecting my Appearance in your Deliverance; *and thy Works*, in the inward Life conſequential to Perſecution, which diſcovers all falſe Brethren, and ſeparates the Chaff from the Wheat; concluding theſe ſix Steps of thy good Behaviour with voluntary Aſſociations for Reformation of Manners among the Laity; *and the laſt*, i. e. thy inward Works, to be *more*, in Labour and Importance, *than the firſt*, i. e. thy outward Works, whoſe Value is eſtimated by Subſervieney to inward Works: and thus thou haſt improved the Talents committed to thy Truſt.

20. *Notwithſtanding, I have a few Things againſt thee, becauſe thou ſuffereſt*, by

by open Toleration, *that Woman*, Emblem of a Church Polity, *Jezabel*, which ſignifies Habitation of Curſes, the true Character of the *Popiſh* Church, *which calleth herſelf a Propheteſs*, i. e. an infallible Interpreter of God's Word or Laws, having no Voucher for it but her own Teſtimony, ſuch is *Popiſh* Infallibility; *to teach*, (note, this is directed to both Civil and Eccleſiaſtical Rulers of that Period, as not putting the Laws in force againſt *Popiſh Friars* and itinerant Preachers and Miſſionaries) *and to ſeduce my Servants to commit Fornication*, by Communion with that idolatrous Church; *and to eat Things ſacrificed unto Idols*, in ſwallowing and feeding on their pernicious Doctrines of Merits, Indulgences, and Saint Mediators, &c.

21. *And I gave her* (Popiſh Jezabel) *Space to repent of her Fornication*, i. e. Idolatry, ever ſince the Reformation under *Queen Elizabeth*; and more particularly ſince my appearing againſt her in ſo extraordinary and miraculous a Manner at the Reſtoration; *and ſhe repented not*, but repeated her Sorceries under *King James* IId, who as another *Ahab* or Lover (for ſo the Name ſignifies) had drank her Philtres (Love Potions) and wedded her.

22. *Behold I will caſt her into a Bed* of Languiſhing or Feebleneſs, as not able to ſtand before her Enemies, or walk erect; *and them that commit Adultery with her*, in forſaking Chriſt and his pure Worſhip in the eſtabliſhed Church of *England*, to cohabit (even by occaſional Communion) with this antichriſtan idolatrous Religion of *Rome Papal*; *into great Tribulation*, by the Revolution under *King William* IIId. and *Queen Mary*; which put a final Period to *Popiſh* Government in *Britain*, and took away all Power from the Popiſhly affected, or even ſuſpected to be ſo; *except they repent of their Deeds*, and truly and publicly forſake her, to return to true Chriſtianity, by abjuring openly her Errors in the Face of the Church.

23. *And I will kill her Children*, antichriſtian Separatiſts begotten of her, in the *Sectaries* ſprung up in the preceding Period, and tolerated by *K. James* IId. uſing an illegal diſpenſing Power, for which they and the *Papiſts* gave him Addreſſes of Thanks; *with Death*, political, by taking away that Toleration Eſtabliſhment at the Revolution: *and all the Churches*, in future Regeneration Proceſſes in other Nations, *ſhall know*, by this notorious and exemplary Inſtance of my judicial Advent to *Britain*; *that I am he which ſearcheth the Reins*, purging

purging the Superfluities and Enormities of the civil Life; *and Hearts*, out of which proceed the Iſſues of the divine Life in the Church of God, or Sin and ſpiritual Death: *and I will give*, in this judicial Advent, *unto every one of you*, tolerated Congregations, *according to your Works*; ſo narrowly will you be watched by the civil Power, that may indulge truly tender Conſciences, but neither give univerſal Toleration, as in *Holland*, nor abrogate penal Laws.

24. *But unto you*, the ruling Church Powers, *I ſay, and unto the reſt*, namely, the reformed Laity, *in Thyatira*, this 4th Period ſacrificial; *As many as have not* known *this Doctrine*, of tolerating, under Sanction of an uſurped Power diſpenſing with Law, this adulterous *Jezabel* to ſeduce my Servants to Idolatry, which is high Treaſon againſt me, at the Time Treaſon againſt the State in civil Matters is ſo ſeverely puniſhed, and that juſtly; *and which have not known the Depths of Satan*, the murderous private Aſſaſſinations, open Maſſacres, inquiſitorial Tortures, and perſecuting Spirit of this ſenſual idolatrous *Romiſh* Church, literally practiſed, and openly defended when ſhe has Power; but where ſhe wants it, darkly and in ſecret, ſerpentine, poiſonous Inſinuations, ſowing

Diviſions and exciting a perſecuting Spirit, wherever ſhe can, amongſt thoſe that have forſaken her Communion; *as they* proverbially *ſpeak*, in this Revolution Period, when Abundance of learned and judicious controverſial Writings made theſe Things manifeſt to all, and in every Mouth: and at this Time was this Spirit of Perſecution and Aſſaſſination ſupported by a whole Party ſtruggling for the Eſtabliſhment of tyrannic Dominion over Conſcience, even by Aſſaſſination Plots againſt *K. William* IIId, as formerly againſt *Q. Elizabeth: I will put upon you*, thus qualified, *none other Burden*, or Taſk, ſave what follows in the next Verſe; whilſt the perſecuting, nonjuring, ſchiſmatical Supporters of Tyranny will themſelves become obnoxious to the Laws, and Slaves to a Conſtitution they had Hopes of deſtroying, and obſtinately continued to ſtruggle againſt and undermine.

25. *But that which ye have* already, religious and civil Liberties, and Freedom to ſupport them by your exemplary Lives and ſtrong argumentative Reaſonings, both in public Diſcourſes and private Converſations; *hold faſt*, in uſing properly theſe Bleſſings, *till I come*, in opening the ſeven Seals at the Beginning of ſeven twenty Year Peridos or Vicenniums, one for each; to eſtabliſh

liſh you for ever, both in this World and the next, in the Poſſeſſion of theſe ineſtimable Bleſſings of outward good Government wiſe and powerful, by quickening and conſummating the inward Life ſuitably to the great Perfection of the outward Conſtitution completed during the 140 Years ending at A. D. 1760.

26. *And he that overcometh* the Subtilties of the Adverſary in this Struggle for Liberty, *and keepeth*, by his watchful Cooperation, *my Works*, and Labours of Love, in reſtoring this true chriſtian Liberty to the Church at the Revolution, which was peculiarly one of my Redemption Works, as the Reſtoration was another, and the original Reformation in the ſixteenth Century a third, and the Ground-work of both the Reſtoration and Revolution; *unto the End*, of theſe ſeven Regeneration Periods of the outward Conſtitution at 1760; *to him will I give Power over the Nations*, i. e. idolatrous uncovenanted *Gentiles*, or random Livers, both in public and private Life; ruling them by penal Laws, and pouring out my ſeven Vials penitential over them:

27. (*And he ſhall rule them with a Rod of Iron*, or inflexible Chaſtiſement; *as the Veſſels of a Potter*, very brittle through the

the natural Fearfulneſs and effeminate Inconſtancy of Voluptuaries, and irregular, licentious Livers; *ſhall they be broken to Shivers*, and have their factious Combinations fruſtrated) *even as I received of my Father*, in the Deſtruction of the rebel *Jews*, hardened in Impenitence, by *Titus* A. D. 70, and by *Adrian* A. D. 135.

28. *And I will give him the Morning Star*, the Light of experimental and civil Philoſophy planned and publiſhed A. D. 1620 by *Bacon Lord Verulam*, under the almoſt prophetic Title of *Inſtauratio Magna*, i. e. the great Reſtoration, namely, of the true Knowledge of Nature loſt by the Fall of Man; ſo well does it fit the Hiſtory of this *Britiſh* Regeneration, which began in that very Year, and was executed in *Britain* chiefly till A. D. 1760, when it becomes the Morning Star by Application to the Interpretation of Scripture Prophecies; which, when fully opened in the laſt of the ſeven Seals diſcloſed, will conſtitute the *Day Star* of clear prophetic Light of Scripture, to the Confuſion of Infidels and all the Powers of antichriſtian Darkneſs.

29. *He that hath an Ear, let him hear what the Spirit*, or ſpiritual Meaning of theſe Letters, *ſaith unto the Churches.*

CHAP. III.

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1. *AND unto the Angel,* paſtoral Adminiſtration, *of the Church in Sardis,* i. e. Joy triumphal, namely, for Victory over her Enemies, and thoſe of the reformed Church in Q. *Ann*'s Reign, and peaceful Acceſſion of *K. George* Iſt. to the *Britiſh* Throne, and Eſtabliſhment of the Succeſſion in the *Proteſtant* Line, by extinguiſhing the Rebellion of 1715, during this fifth vicennial Period of the *Britiſh* Regeneration, *write: Theſe Things ſaith he that hath the ſeven Spirits,* i. e. ſpiritual regenerative Operations, *of God,* who is the Fountain of Dominion and of the divine Life; *and the ſeven Stars,* ſeven Angels, as interpreted by Chriſt himſelf (1.20.) i.e. paſtoral Adminiſtrations in the Churches, and their ſeven ſucceſſive States; all under the Government of Chriſt in his ſacerdotal Office dreſſing their Lights: *I know thy Works,* repeated in all the Epiſtles, to denote that each Regeneration Day has its own proper Works characteriſtic of it, and diſtinguiſhing it from the reſt; *that thou haſt a Name,* that of the reformed Church of *England* outwardly profeſſed and ſupported; *that thou liveſt,* in outward Shew,

and

and art dead, as to ſuitable Practice in the inward Life.

2. *Be watchful, and ſtrengthen the Things which remain, that are ready to die*; the Doctrine of the holy Trinity, and Regard for revealed Religion and the holy Scriptures, attacked and defended ſtrenuouſly in the *Trinitarian*, *Socinian*, and other Controverſies during this fifth Period: *for I have not found thy Works* of Superintendence over the *Engliſh* Church, or this Period itſelf, *perfect before God*, i. e. fully accompliſhed in his all-diſcerning Sight.

3. *Remember therefore how thou haſt received*, from the foregoing Periods the divine Bleſſings thou art poſſeſſed of, and the Form of ſound Words, i. e. healing Laws (2 *Tim.* 1. 13.) contained in the holy Scriptures and three ſcriptural Creeds thou art entruſted with; *and heard* of the noble Stand made in thoſe Periods in Defence of the Truth; and how bleſt with Succeſs and moſt ſignal providential Deliverances in Times of greateſt Diſtreſs; *and hold faſt* what thou haſt received; *and repent* of thy inactive Sloth. *If therefore thou ſhalt not watch*, and uſe properly thoſe ineſtimable Talents committed to thy Truſt; *I will come on thee*, with a judicial Appearance,

ance, taking from thee thoſe Talents of ſpiritually opening to the chriſtian Laity the ſacred Depoſitum of the holy Scriptures, and ſo leave thee to the feeble ineffectual Defence made by human Reaſon againſt the deiſtic Aſſaults of the Adverſary, turning the holy Scriptures to Ridicule, through Want of a clear Interpretation of the many Obſcurities ſtill remaining to be removed by the united Labours of Divines; *as a Thief* will I come, by gradual unobſerved Steps of divine Providence, giving free Leave to the Aſſailants to keep thee fully employed in managing thy carnal Weapons of human Reaſon applied in this ſpiritual Combat, according to thine own Choice; *and thou ſhalt not know what Hour I will come upon thee*, ſo leiſurely wilt thou loſe the full, true, inward Meaning of the prophetic Part of God's holy Word, by neglecting to uſe it in thy Diſputes with Infidels, which I have ſuffered to come upon thee, that thou mighteſt be awakened from thy Stupor as to the further Opening of the Scriptures, now become abſolutely neceſſary for thy Health and very Exiſtence itſelf; ſo mightily has Infidelity prevailed againſt the Argumentations of mere Reaſon void of divine Authority, which is only to be found in the holy Scriptures: for my luminous Advent, with millennium ſabbatic noon-day Light perfective of my faithful Followers,

is now approaching, when the Wiſdom of divine Providence will be laid open in the full and clear Interpretation of the holy Scriptures, by which *Sword of my Mouth* I will confound all the united Forces of the Powers of Darkneſs in the Midſt of their exulting Triumphs over the Reaſonings of Men, that have not been ſufficient to extirpate any one habitual Vice, when unſupported by the Authority of Government and the Laws.

4. *Thou haſt a few Names*, i. e. Characters, *even in Sardis*, this trying Period, when almoſt all have forſaken the right Uſe of the Scriptures, and betaken themſelves to it's literal Senſe only, and to the carnal Weapons of mere human Reaſon; *which have not defiled their Garments*, i. e. ſpiritual Armature for habitual Defence; *and they ſhall walk with me*, for their Guide in their ſpiritual Progreſs in Regeneration both of themſelves, being Paſtors and Rulers, and their Flocks, more eſpecially; theſe Admonitions regarding their Office in opening the Scriptures and teaching how to be Followers of Chriſt in the Regeneration; *in white*, i. e. habitual, moral Righteouſneſs, in Exerciſe of Power guided by Wiſdom and rooted in Goodneſs; being the Juſtification of the Saints, as interpreted in xix. 8. of this Book: *for they are worthy*, having

having fulfilled the Works required of this Period in their Admniſtration.

5. *He*, of the yet unenlightened, *that overcometh* the Dangers of turning Infidel or Heretic in this Period, *the ſame ſhall be clothed in white Raiment*, be habitually enlightened and furniſhed with the Graces of the Holy Spirit in the next or *Philadelphian* Period of Illumination and opening the Scriptures, or furniſhing the Key of *David* for it; *and I will not blot out his Name*, i. e. characteriſtic Nature or Form of Life, *out of the Book of Life*, eternal or perpetual, eſtabliſhed in the Cloſe of the ſixth and in the whole ſeventh Period with divine ſabbatic Communion; *but I will confeſs his Name*, retain his Form of Life, as conſiſtent with Chriſtianity, in my Kingdom; *before my Father*, in the divine ſabbatic Communications of the ſeventh Period; *and before his Angels*, the paſtoral Adminiſtrations regenerative of other national Churches.

6. *He that hath an Ear, let him hear what the Spirit*, i. e. ſpiritual Meaning, *ſaith unto the Churches.*

7. *And to the Angel*, paſtoral Adminiſtration, *of the Church in Philadelphia*, i.e. Period of brotherly Love, being the ſixth from

A. D. 1720 to 1740; a twenty Years Adminiſtration uniting the legiſlative and executive Powers in ſuch conſtant Harmony, that all miniſterial Meaſures were ſubjected to parliamentary Inquiry, and approved of by it. This Harmony expired with that peaceful Period, which occaſioned the Reſignation of that Miniſter in 1741; a Period juſtly named peaceful, as it was a negotiating Period, and the Miniſter of a highly benevolent Character in private Life, and remarkably pacific in his public Adminiſtration. No other Adminiſtration before this could boaſt of ſo long a Continuance as twenty Years in the ſame Perſon, being exactly ſynchronal or commenſurate to the ſixth vicennial Period conſummative of this Regeneration Week of Vicenniums, to be habitually confirmed during the ſabbatic Noon of the ſeventh in State *Laodicean*, and perpetuated through all ſucceeding Times; *write. Theſe Things ſaith he that is holy*, and will no longer bear with them that profane his Name and his Word; but with the Brightneſs of his Coming will deſtroy their Works that tend to darken his Glory; *he that is true* to his Promiſes given formerly to his faithful Servants the Prophets, and through them to his faithful People in all Ages of the Church; *he that hath the Key of David*, a prophetic Name of Chriſt in militant State, ſignifying the Beloved; and accordingly a

Voice

Voice from Heaven after his Baptiſm (*Matt.* iii. 17.) declares him God's beloved Son; *he that openeth* the holy Scriptures to furniſh Inſtructions for the Government of Life and Attainment of Happineſs, by the Aſſiſtance, or illuminating Grace, of the Holy Spirit given by Chriſt where and when and to whom and in what Meaſure ſeems fitting to Chriſt's divine Wiſdom in his Diſpenſations to his Church; *and no Man ſhutteth*, i. e. can hinder his divine Gifts from taking Place; and *ſhutteth* to unqualified Times and Perſons the inward ſpiritual Meaning of the holy Scriptures; i. e. to ſuch as either deſire not to find a ſpiritual Meaning there, or will abuſe it, or live in Times not ripe for ſuch Communications; *and no Man openeth*, i. e. can interpret the holy Scriptures fully and truly without the Spirit of Chriſt:

8. *I know thy Works* of healing Benignity and chriſtian Charity truly *Philadelphian*, the Badge of Chriſtianity: *Behold, I have ſet before thee an open Door*, (iv. 1.) *and no Man can ſhut it*, i. e. hinder thee to underſtand the Scriptures, if thou wilt uſe the Key of *David*; namely, purify thy Heart by Faith and Repentance, as *David* did: *for thou haſt little Strength*, and yet fainted not, nor gave back from the Combat in Defence of my Honour againſt *Arians*, *Socinians*,

Socinians, Deiſts, &c. *and haſt kept my Word,* not joining my Adverſaries in the Profanation of it, or expoſing it to their Buffoonery and ridiculous Teſt of Ridicule among ignorant, ridiculous, or abominable Judges; *and haſt not denied my Name,* i. e. mediatorial Character, as *Socinians* do my Satisfaction of divine Juſtice in fallen Man's Stead; nor Union of divine and human Natures, as both *Arians* and *Socinians* do; nor my Love ſignally manifeſted in the Redemption of Man through my own Blood, and required in my Followers, as the Badge of their holy Profeſſion, ſignified in the Name of your Church in this Period.

9. *Behold, I will make them of the Synagogue of Satan,* i. e. of a perſecuting Church, of a Spirit ſlaviſh to tyrannic Governments, and diſloyal to a free God-like Government of a free People; *(which ſay they are Jews,* i. e. Worſhipers of the true God in Spirit and in Truth, and the only true chriſtian Church in *Britain,* deſpiſing Court Favour and temporal Proſperity; *and are not,* being *Non-jurors* to a lawful rightful Government, one of divine Appointment and God-like Conſtitution in it's now regenerate State; and ſchiſmatical Separatiſts from a true ſound chriſtian Church; *but do lie,* in idolatrous Adherence to a Phantom of true chriſtian Fortitude; i. e. in Reality, blind Ob-

Obſtinacy and inveterate, malignant Oppoſition to divine Providence and chriſtian Liberty lawfully eſtabliſhed:) *Behold, I will make them to come and worſhip before thy Feet*; i. e. do Honour to thy Goings, Pillars of Government, and Courſe of Life; and ſue for Pardon of their own fruitleſs Diſloyalty; *and to know that I have loved thee*, by the great Light of my glorious Appearance, firſt in thy Favour, and then in the following Periods of opening the ſeven Seals, and ſounding the ſeven Trumpets againſt my Adverſaries and thoſe of my true Church all over the World.

10. *Becauſe thou haſt kept the Word of my Patience*, in keeping the Expectation alive of my coming to Judgment, againſt the Scoffers who ſay, Where is the Promiſe of his coming? *I alſo will keep thee*, this *Philadelphian* Period of the *Britiſh* Regeneration of Church and State united; *from the Hour*, i. e. Time or Seaſon, of *Temptation*, i. e. Trial, *which ſhall come upon all the World*, in thoſe Revolutions that muſt come to paſs in other Countries, before my Empire of a free Monarchy with parliamentary Legiſlation to a free People fully poſſeſſed of their rightful Liberties religious and civil, exemplified in the *Britiſh* Conſtitution, can every where take place, and be fully enjoyed with univerſal Peace and Righteouſneſs; *to try*,

try, make white and purify (*Dan.* xii. 10.) *them that dwell upon the Earth*, i. e. civil Governments; the Church being named the Kingdom of Heaven.

11. *Behold, I come quickly*; beginning theſe Trials in the very next Vicennium, i. e. Period of twenty Years from A. D. 1740 to 1760: *hold that*, parliamentary Conſtitution, *faſt which thou haſt*; *that no Man*, by ſubjecting thee to foreign Dominion or Servitude, *take thy Crown* of Perpetuity.

12. *Him that overcometh*, in continuing to preſerve this parliamentary Conſtitution conſervative of religious and civil Liberties; *will I make a Pillar in the Temple of my God*; i. e. a ſtable and durable Polity ſupporting the univerſal Empire of Chriſt, compoſed of all the Governments upon Earth regenerated after the *Britiſh* Model; whence his Title of King of Kings and Lord of Lords: *and he*, that Pillar Polity, *ſhall go no more out*; i. e. not loſe his Dominion or Rank among his Fellow Polities: *and I will write upon him*, in confirmed Habit through the Operation of my Holy Spirit, *the Name of my God*, the divine Image loſt by Man's Fall, *and the Name of the City of my God*, the divine Likeneſs animating that Image, or outward God-like Conſtitution with inward

inward God-like Life loyal to God and Chriſt; which is *new Jeruſalem*, ſignifying the Revival of the peaceful beatific Viſion, loſt by the Fall of Man, *which cometh down out of Heaven from my God*, as his free Gift to his redeemed Creation reſtored to his Favour through Chriſt: *and* I will alſo write upon him *my new Name*, derived from my Kingly Office, illuminating all my ſubordinate Governments with legiſlative and executive Wiſdom revealed in the Scriptures, then clearly interpreted.

13. *He that hath an Ear, let him hear what the Spirit*, i. e. inward Meaning, *ſaith unto the Churches.*

14. *And unto the Angel*, paſtoral Adminiſtration, *of the Church of the Laodiceans*, ſignifying righteous political Conſtitution of the People; where Loyalty to the Conſtitution is happily united with free parliamentary Legiſlation by Kings, Lords, and Commons; and both with a Patriot Adminiſtration of Government by lawful, conſtitutional, executive Powers in a truly Patriot King and his Miniſters; *write: Theſe Things ſaith the Amen*, i. e. *the faithful and true Witneſs*, Chriſt, (John xiv. 6.) who has ſealed it with his Blood; that he will take Vengeance on his Enemies, the

Oppreſſors of his People, in a future Judgment at his laſt Advent; and one, even in this World, at every other Advent; as in this *Laodicean* Period, by extinguiſhing the Rebellion in *Britain* againſt the beſt of Conſtitutions and a truly paternal Adminiſtration; and puniſhing it's Abettors. It was excited by Senſuality, Luſt of abſolute Power, and *Popiſh* Emiſſaries, in Favour of tyrannic Dominion and a perſecuting Church. He has alſo promiſed that the Gates of Hell ſhall not prevail againſt his Church; *the Beginning*, or ſupreme Ruler in this mediatorial Diſpenſation, *of the Creation of God*, both literally, and in the Regeneration Proceſs.

15. *I know thy Works*; let the Paſtors be ever mindful that Chriſt inſpects their Behaviour and ſuperintends all Things; *that thou art neither cold nor hot*; but luke-warm under the abuſed Name of Moderation, as to the ſpiritual Health of my People and Intereſts of my Church; *I would thou wert* either *cold*, in quite relinquiſhing the Charge thou haſt undertaken, that thy Flock might not be deceived in truſting to ſpurious Moderation and Meekneſs, in forbearing to admoniſh and ſpeak freely and zealouſly in my Name, when open Sin and Profaneneſs call for ſuitable Rebukes and Admonitions; *or hot*, i. e. zealous in my Cauſe, with Prudence and Wiſdom. 16. *So*

16. *So then, becauſe thou art luke-warm, and neither cold nor hot, I will ſpue thee out of my Mouth,* i. e. reject thee from uſing ſpiritually the Sword of my Mouth, my Word or the ſpiritual Meaning of the Scriptures; which I will take from thee, and beſtow upon the ſeven following vicennial Periods of the ſeven Seals, that will hunger after what thou doſt nauſeate and reject.

17. *Becauſe thou ſayeſt, I am rich* in ſpiritual Gifts, *and increaſed with Goods*, or have enriched my Flock by my excellent Labours and many learned Writings in Defence of Religion and a virtuous Life; *and have Need of Nothing* more for that Purpoſe; *and knoweſt not that thou art wretched* in ſuffering Obduracy, Inſenſibility and Blindneſs in religious Matters to increaſe; *and miſerable*, to be pitied for thy helpleſs State or ſucceſſleſs Labours, through Want of that farther Knowledge of the Scriptures which is now offered to thy Acceptance in the Key of *David*; *and poor*, in making few Converts from Infidelity and Hereſy; *and blind*, in needing and refuſing to uſe the Key of *David*, to obtain that farther Underſtanding of God's Word ſo neceſſary for thee; *and naked*, for Want of that ſpiritual Armature, the full Knowledge of the Scriptures void of all Obſcurity in their Meaning, which you ought to be clothed in againſt Deiſts and Infidels

and Heretics, rather than in ſcriptureleſs Argumentation. xii. 1.

18. *I counſel thee to buy of me*, by giving up in Exchange thy Confidence in mere human Reaſoning ſcriptureleſs and void of Authority; *Gold*, ſolid, meek Goodneſs and Loyalty; *tried in the Fire*, purged of all Droſs, by patient bearing of Injuries and Reproach, in thy contending for the Faith and the Word of God delivered to thy Keeping; *that thou mayeſt be rich* in ſpiritual Gifts growing out of that rooted Goodneſs; *and white Raiment*, habitual juſtifying Righteouſneſs, through Illumination of God's Holy Spirit, in underſtanding the Scriptures; *that thou mayeſt be clothed* with defenſive Armour, in thy Diſputes againſt my Adverſaries and thine; *and* that *the Shame of thy Nakedneſs do not appear*, in being obliged to uſe cunning Evaſions and ſubtile unintelligible Diſtinctions, in Diſputation with the Enemies of true Religion, whoſe deiſtical Principles regard only temporal Welfare and the Good of civil Society in this preſent World, without acknowledging Faith in the holy Trinity, i. e. in the true God, as the great primary Fundamental of true Religion; a Doctrine fully eſtabliſhed in the holy Scriptures, but intelligible only to the pure in Heart (*Mat.* v. 8, 3.) and the humble Chriſtian; *and anoint thine*

Eyes

Eyes ſpiritual *with Eye-ſalve*, a ſpiritual Oil ſtopping animal Rheum, turning the Attention from worldly Things to ſpiritual; *that thou mayeſt ſee* clearly in ſpiritual Matters.

19. *As many as I love, I rebuke and chaſten*; therefore this ſevere Admonition and Diſpenſation of thy ſucceſſleſs Struggles with Deiſts and Infidels, ſtill growing in Number, are Marks of my Love, intended to lead thee to greater Perfection and Happineſs in a more full Underſtanding of the Scriptures, and, through them, of my Works of Creation and Providence: *be zealous therefore and repent* of thy Lukewarmneſs and Want of Scripture Knowledge, or Neglect of improving it.

20. *Behold, I ſtand at the Door* of the Heart in private Life of Chriſtians, of the Seat of Government in public Societies; (iv. 1, &c.) *and knock* for Admittance to open the Scriptures to you, as formerly I did to the two Diſciples in the Way to *Emmaus*: *if any Man*, or chriſtian Society, *hear my Voice*, i. e. be obedient to my Calls in the inward Impulſes of my Holy Spirit, *and open the Door* freely and with Deſire; *I will come in to him, and will ſup with him*, in taking Delight to inſtruct him, i. e. feed him with Angel's Food, fitted for conduct-

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ing the ſocial Life during the Night of civil Adminiſtration in the Chriſt-like Diſcharge of ſocial Duties, as well as in the Duties of religious Devotion, during the Day of the divine Life; *and he with me*, in feeding delightfully on theſe heavenly Viands of ſpiritual Inſtruction in divine Truths.

21. *To him that overcometh* the Lukewarmneſs and conceited Self-ſufficiency, the epidemic Diſtempers, of this *Laodicean* Period, which expires with A. D. 1760; *will I grant to ſit with me in my Throne*, enlightened and eſtabliſhed in the chriſtian Life; (v. 5, 7.) *even as I alſo overcame*, during my incarnate Humiliation and Miniſtry before my Aſcenſion; *and am ſet down*, eſtabliſhed, *with my Father*, ſupreme Creator and Ruler of all other Beings, *in his Throne* of eternal Dominion in the divine Life :(iv. 3. v. 6.) Thus bleſſing every faithful Diſciple at laſt, both in his private and ſocial Capacity, with God-like Liberty and divine Communion through my human Nature, the Leader and Captain of his Salvation conſummated in this ſabbatic Eſtabliſhment.

22. *He that hath an Ear* for ſpiritual Truths, *let him hear what the Spirit*, inward Meaning, *ſaith unto the Churches*, i. e. the ſeven Ages regenerative of the divine Life loſt in the Fall. The

The next Viſion introductory to the Opening of the ſeven Seals well deſcribes by prophetic Emblems the Exterior of our preſent excellent Conſtitution, which is to be completed in it's interior Life by opening the ſeven Seals, during ſix Vicenniums, i. e. twenties of Years. Under the ſeventh Seal Period are ſeven War Trumpets to be ſounded, during ſix twenties more, againſt Antichriſtianiſm in all foreign States. The ſeventh Seal is opened A. D. 1881; its Period contains the ſeven Trumpets. The ſeventh Trumpet is to begin to ſound A. D. 2000 ending, and 2001 beginning; when the Kingdoms of the World (τῦ κόσμυ) are declared, by the ſupreme Power in every State, to be the Kingdoms of our Lord and of his Chriſt; and he ſhall reign for ever and ever i. e. for Regeneration Ages political, compoſed of Regeneration Ages of Individuals (εἰς τὺς αἰῶνας τῶν αἰώνων) in endleſs Succeſſion of ſpiritual Generations infinitely multiplied during Chriſt's millennial Reign (when Satan and ſatanic Powers on this Earth are to be chained up) until the laſt Judgment of the Apoſtate Nations ſeduced by Satan ſet at Liberty; and then alſo during Chriſt's eternal Kingdom, as Aſſeſſor with the Father; (*John* xvii. 5, where κόσμον is mediatorial World, this viſible incarnate Syſtem, to which even Chriſt's human Nature was pre-exiſtent; *Rev.* xxi. 1, 3, 5, 9, 22; xxii. 1, 3, 5, 13, 21;

2 *Pet.*

2 *Pet.* i. 11; 1 *Cor.* xv. 22, 24, 26, 28.) after putting all Enemies under his Feet, and Chriſt's ſurrendering his mediatorial Kingdom to the Father; that Chriſt's eternal Kingdom may take Place, and God be all in all for ever.

This Chain of prophetic Times is fully confirmed by other Prophecies in the *Bible*. The Opening of the firſt Seal exactly correſponds to the preſent State of Things. *The white Horſe Rider having a Bow*, (ſignificant of righteous Aim and Impulſe, true chriſtian Motives for making War; as (*Rev.* xix. 11.) *Chriſt ſeated on a white Horſe is faithful and true, and in Righteouſneſs doth he judge and make War,*) and having *a Crown* triumphal; for *he goes forth conquering, and to conquer* the Enemies of Chriſt and his Church; are very applicable to our righteous King, and his great Ally the King of *Pruſſia*, who by his Mother is alſo of the Houſe of *Brunſwick*, whoſe ſignal Succeſs, in the Cauſe of Chriſt and his regenerate Church and *Britiſh* Conſtitution, againſt a moſt powerful antichriſtian Confederacy, manifeſtly declares the *Britiſh* Conſtitution to be God's favourite Work, and it's Preſervation the continual Object of his Providence.

The glorious Victory at *Minden*, at a moſt critical Time, was gained by a Prince of *Brunſwick*, having therefore a *white Horſe*

in

in his Coat of Arms alſo: ſo literally is this Prophecy in Part accompliſhed; what remains being in the Womb of future Times. But the ſpiritual Accompliſhment, in filling all Offices of Church and State with Men of Integrity and ſerious Chriſtians, in all Reſpects duly qualified by proper Education for their reſpective Offices, aimed at under the firſt Seal, and fully obtained under the ſeventh, is ſtill more important; of which we have an Earneſt in the zealous Efforts againſt Bribery and Corruption, and the preſent uncorrupt Adminiſtration under a righteous King, truly the Father of his People.

The Bleſſings of Plenty and Peace at Home, and the remarkable plentiful Harveſt we have had, without which we could not victual our Fleets and Armies, or repel the Invaſion intended by a cruel Enemy reduced to Deſpair; whilſt ſome neighbouring Countries have felt the Ravages of War, and the inſolent Cruelties of a rapacious Enemy, whoſe diſcovered Intention was to lay whole Provinces waſte; are Gifts from the good and merciful Providence of God ever to be had in thankful Remembrance.

It is very manifeſt from the Words of my Text, and the Expoſition upon this Occaſion given of the prophetic Letters of Admonition to the ſeven Churches in *Aſia*, as applicable to the State of our excellent and well

conſtituted Church and the *Britiſh* civil Conſtitution, during it's Growth to its preſent Perfection; that all has been conducted by the good Providence of God, under the Adminiſtration of Chriſt in his mediatorial Kingdom; and that the great Succeſs of his Majeſty's Arms in this juſt and neceſſary War is by the ſame divine Appointment, and foretold above ſixteen Centuries and an Half ago; as alſo the noble Stand made by his great and good Ally the King of *Pruſſia* againſt a moſt powerful Combination to oppreſs him, as being under God and Chriſt the chief Support, in Union with our King, of the *Proteſtant* Church on the Continent; upon which Account the Head of the antichriſtian *Romiſh* Church has given to the *Empreſs Queen* the Title of *Apoſtolic*, and to her chief General a conſecrated Sword.

Let us therefore, in our ſeveral Stations, ſtrengthen the Hands of our good King in Proſecution of this War under the Banners of Chriſt, in Order to a good and laſting Peace: and with grateful Hearts let us pour out our Souls unto God and Chriſt in Prayers of Thankſgiving and ſpiritual Songs, for the great and ſignal Victories already obtained, and the happy Proſpect before us; always mindful to be earneſt in our Endeavours to live ſuitably to the excellent Bleſſings we enjoy, and to our holy Religion, as the moſt acceptable Sacrifice through Chriſt.

Now

Now to God the Father, God the Son, and God the Holy Ghost be ascribed, as is most due, in all the Churches of the Saints, the Kingdom, the Power and the Glory, for ever and ever. Amen.

FINIS.

ERRATA.

Page 7. l. 2. for *presented*, r. *represented.*
Page 9. l. 11. dele *the* after *at.*
Page 14. l. 12. for *Right*, r. *Night.*
Page 16. l. ult. insert *the* before *Letters.*
Page 36. l. ult. r. *Periods.*
Page 41. l. penult. r. *Millennian.*
Page 45. l. 9. r. *fitting.*
Page 46. l. antepenult. r. *true, sound*, with Commas.

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